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The Non-Subscribing Presbyterian.

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Wayside Gatherings.

Channing's Prayer.

O God, animate us to cheerfulness. May we have a joyful sense of our blessings, learn to look on the bright circumstances of our lot, and maintain a perpetual contentedness under Thy allotments. Fortify our minds against disappointment and calamity. Preserve us from despondency, from yielding to dejection. Teach us that no evil is intolerable but a guilty conscience; and that nothing can hurt us, if, with true loyalty of affection, we keep Thy commandments, and take refuge in Thee.—Amen.

WILLIAM ELLERY CHANNING.

"I have reached the conclusion that we are immortal spirits on probation, and have millions of years in which to work out salvation as a species."—DEAN INGE.

"Belief in eternal damnation has debased the Christian conception of God and been a stumbling block to thousands of sincere Christians. The church must unite to reject this legacy from the Apocalyptic school. There is no eternal damnation. It would be incompatible with the revelation by Christ of the God of Love. There is no future Grand Assize and no reason to expect a return of Jesus to the earth. The spirit of Christ comes again whenever and whenever men turn to Him. The Church should have the courage to create the Bible anew and to reject large sections of the Old Testament, retaining only those parts showing growth of knowledge of God and the special sources of inspiration of Jesus."—REV. GEOFFREY ALLAN (Church of England).

"If you can keep your head when all about you
Are losing theirs and blaming it on you;
If you can trust yourself when all men doubt you
But make allowance for their doubting too;

. . . . . .

Yours is the earth and everything that's in it
And—what is more—you'll be a Man, my son!"

RUDYARD KIPLING.

O Yeares! and Age! Farewell:
Behold I go,
Where I do know
Infinitie to dwell.

And these mine eyes shall see
All times, how they
Are lost i' th' Sea
Of vast Eternitie.

Where never Moones shall sway
The Starres; but she,
And Night, shall be
Drown'd in one endlesse Day.

ROBERT HERRICK (1591-1674).

A country clergyman was examining a class at the village school. "Now, Jones," he said, "can you tell me what we must do before we can expect forgiveness of sin?" "Yes, sir," replied the boy, "we must sin."— "Christian Life."

Notes of the Month.

The General Assembly of Unitarian and Free Christian Churches.

The General Purposes Committee at a meeting held on January 15th passed a resolution to call a PRO-RE-NATA Meeting of the Synod on Wednesday, January 30th to consider what attitude the Non-Subscribing Presbyterian Church of Ireland should assume towards the General Assembly of Unitarian and Free Christian Churches. We call particular attention to this important subject that representatives of all our Churches may be fully informed of the object of the Meeting. We take it for granted that the attitude of our Churches will be whole-heartedly in sympathy with the aims and object of the New General Assembly and that every effort on our part will be extended to bring the venture to a successful issue. We publish in this issue an informative article by one who is thoroughly conversant with the reasons for bringing about the amalgamation of the National Conference and the British and Foreign Unitarian Association. The article is chiefly concerned to give information on facts rather than to influence opinion on the subject. As such we feel that the writer's statement of the case will be acceptable to members of Synod. May we therefore impress on Church Committees the importance of ensuring the attendance of representatives at the Meeting on Wednesday, January 30th.

A Ministerial Resignation.

A large number of his friends will regret the forthcoming departure from our midst of the Rev. Albert Whitford, of Moneyrea. At a meeting of Bangor Presbytery Mr. Whitford requested the Presbytery to release him from his duties as minister of Moneyrea Congregation—he having received and accepted a call to the Unitarian Christian Church, Dundee. On the proposition of the Moderator, the Rev. J. A. Kelly Presbytery, decided " to release him from his charge with regret and assured him of their best wishes in his new sphere of labour." Other Presbyters spoke in high terms of Mr. Whitford's services, valued his companionship and expressed regret at parting with one who from 1916-1929 had served his congregation diligently and was actively engaged in every good work and word in connection with the Non-Subscribing Presbyterian Church. Presbytery granted Mr. Whitford's request that he should bring his ministry at Moneyrea to a close on the last Sunday of this month. Mr. Whitford having filled several important positions in the Church with credit and ability his ministerial brethren and his many friends in this country will wish him God-speed in his future labours, good health for himself and family and a happy and prosperous sojourn among the Scottish brethren.

The Editorship.

In relinquishing the position of Editor which he has occupied during the past two and a half years into the hands of his successor, the Rev. S. P. Whitehouse, the present writer rejoices that a capable and worthy editor has been found whose residence is in Belfast, the Mecca of Non-Subscribing Presbyterianism. We wish him every possible success in his undertaking. We have had in the past ample evidence of his suitability for the post. May he have added experience and much happiness in his labours.

In this issue we wish to thank correspondents and contributors for their kindness and forbearance during our term of office and are genuinely grateful to them for help received. Several contributors have been consistent in their efforts to make the magazine acceptable and readable to readers, and not the least the latest arrivals in our midst have been helpful and considerate in their support. We respectfully ask that the same consideration as we have received will be extended to our successor in the future, We would also invoke for him as free a hand as we in the main have received, believing as we do that responsibility, taking all things into account, necessarily rests on the Editor. He is in the best possible position to know the circumstances in which he is placed.

We believe that the NON-SUBSCRIBING PRESBYTERIAN is fulfilling an indispensable place in our connection and that in its absence our Church life would be poor indeed. All the more necessary is it that Non-Subscribing Presbyterians should stand in the modern world for the principles of religious liberty and private judgment for which their forefathers sacrificed so much.

N.B.—Editorial Communications for the future must be sent to the Rev. S. P. Whitehouse, 107 Fitzroy Avenue, Belfast.

The General Assembly of the Unitarian and Free Christian Churches.

The above is the name of the new body constituted by the union of the "National Triennial Conference of Unitarian, Liberal Christian, Free Christian, Presbyterian, and other non-nubscribing or kindred Congregations," and the "British and Foreign Unitarian Association." This Union, which is now an accomplished fact, is of very serious import to our Non-Subscribing Presbyterian Church in Ireland, because the ministers and congregations of the latter have been members of the National Conference and their names have been accustomed to appear in the Essex Hall Year Book. In various and vital ways there have existed full mutual recognition, complete reciprocity, and constant co-operation in the life and ministry of our Irish Churches, and those of the Kindred Fellowship in England, Wales and Scotland. In spite of differences in historic development they have lived in amity and worked in harmony because they stand in the modern world for the same principles of religious liberty and private judgment and, with whatever minor divergences, represent a similar spirit and outlook. It cannot therefore fail to be of interest to us to know something of the nature and objects of the New Assembly.

The official name which it has chosen is very much shorter than the full title of the National Conference, which has been found to be cumbersome for ordinary use, but it is designed to be in no respect less comprehensive, and "Free Christian" may legitimately include any church which is free within the limits of the Christian tradition, whatever be its form of policy and government, Presbyterian or Congregationalist. Nor is there anything in the active principles of the British and Foreign Unitarian Association, or in its deliberate and consistent practice and policy to limit the freedom of the churches or interfere with the principle of Non-Subscription, and the term Unitarian, like the term Christian itself, must be understood in the light of the constitution of the Association, one of whose official purposes is "the formation and assistance of Congregations, *which do not require for themselves or their ministers subscription to any doctrinal articles of belief.*" (Rule 2).

This insistence on the principle of "Non-Subscription" is explicitly preserved and maintained in the constitution of the new Assembly, whose objects are stated as follows :—

(*a*) To promote pure Religion and the Worship of God in Spirit and in Truth.

(*b*) To carry on and promote the work and principles of the British and Foreign Unitarian Association and of the National Conference, as shown in their respective rules and practice; provided always that nothing in this clause shall be construed as limiting the complete doctrinal freedom of the constituent churches and members of the Assembly.

(*c*) To promote freedom, sympathy and co-operation among those who reject for themselves and others the imposition of creeds or articles of theological belief as a condition of association in religious fellowship.

(*d*) To meet for consultation on matters affecting the well-being and interests of the congregations and Societies which form the Assembly, and take such action thereon as may be considered advisable.

(*e*) To help in the founding and maintenance of Congregations which do not require for themselves or their members, subscription or assent to any doctrinal articles of belief.

(*f*) To publish and circulate literature dealing with religious, theological and other subjects.

(*g*) To do all such other lawful things as are incidental to the attainment of the above objects, or any of them.

It should be evident from this statement of objects that conscientious care has been taken to enthrone in the very heart of the Assembly that freedom which is the basic and cherished possession of our Church in Ireland. While as regards the matter of policy, the constitution of the Assembly also enshrines two other fundamental features of Presbyterianism, viz., the Representative System and a balance between the rights and powers of the ministry and the laity. There is not space here to set out how in detail this is achieved, or at any rate attempted, but there can be no doubt whatever about the aspiration thereto.

It will be for the Non-Subscribing Presbyterian Church in due time and through its proper courts to determine its relation to the Assembly, and in the interests of a wise

decision it is incumbent that our congregations should be put in possession of the necessary information as to this new body which is assuming all the functions of the Association, and the Conference, with which they and their ministers have been so intimately and vitally connected in the past. We pray that the decisions will be dictated by a wise realism and be such as to promote the well-being and progress of the sacred cause of religion entrusted to them.

Sermon

By Rev. W. G. Davies.

"The voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths straight."—St. Mark, I. chap., 3rd verse.

When we read the story of human progress, we find that mankind never sits down and deliberately resolves to move forward. It is always a few lonely souls of courage and vision, who step forward, peering with expectant gaze through the mists that surround our human path, and catch the vision of the larger truth of God! They then return to lead the mulitude on. Thus mankind advances, guided by the small company of choice souls!

John the Baptist was one of that company. His was the spirit of the pioneer and the visionary—the fore-runner.

The pioneer explores unbeaten tracks in the realms of thought—he discovers strange and unconquered lands which are full of hope and promise. He calls to the multitude to follow on. The more adventurous souls obey, and when the track is well beaten, the timid multitude reluctantly and cautiously follow!

Seldom has a nation gone forth gladly to assist the pioneer and the prophet to prepare the way and straighten the paths of the world to facilitate the march of truth and freedom and progress. Few people in the past have opened their hearts to welcome joyfully the light of God! The prophet has always been and still is a voice of one crying in the wilderness—amid ignorance and bigotry and faint hearts that are afraid to risk a great and noble step forward. Men generally prefer being left undisturbed—they prefer things should remain as they are. They close their eyes to the ugly things around them—and their ears to the cries that would waken their indifference—to the voices that tell them that stagnation means decay, disease and death!

The ancient prophet complained that people worried him with the appeal—"Preach unto us smooth things!" They were the faint hearted, the pleasure-loving, the selfish of his day. There is grave danger that many people do not wish to be disturbed in our day by the grim realities around us. They want smooth things served up to them from pulpit and platform.

The clarion call to move forward to a noble world of truth and service and a christian order—a divine revelation of God and man and the future, finds no response within them. They fail to realise that God's world is not a stand-still world—that humanity cannot remain as it is—that if it does not move forward—then, by a law of its own being, it must go back to failure and decay.

There are still among us images of darkness and superstition which must be removed, and crooked paths of ignorance and injustice which must be made straight. We are in the world to uplift life—to raise it to nobler heights of living.

After nineteen hundred years of Christian teaching and preaching we only see faintly the borders of the Promised Land of Christian idealism! The world has not yet grasped the essential revelation of the Gospel of Jesus, which is, God, the loving Father of all men—the fellowship of all people in God. Man's true home is the father's fold—In the ideal Kingdom of Jesus there is one fold and one shepherd.

But many still regard God as the possession of one particular Church and religion. They still believe in a God who divides the sheep from the goats. Christian theology is still very much of a wilderness, full of confusion and darkened council—a thing very far removed from the simplicity and straight-forwardness of the teaching of Jesus. So long as the Christian Church is divided by dogmatic theology, hatred, bigotry and war between men and nations will persist the crooked will remain crooked.

There are many voices crying in this wilderness to-day—appealing to us to enlist in this crusade—voices to which we must not fail to hearken if we are to be worthy of the trust reposed in us by the pioneers of the Church to which we belong.

For some time past the daily Press has given us untold pages of information respecting Civic and social conditions in this country. They reveal an ugly and

chaotic state of affairs. Now, here is a wilderness which Christian men and women who are worthy of the name, should seek to straighten and transform without delay.

It will not help matters to fix the responsibility for such conditions upon individuals and governments and political parties. The responsibility rests upon the community which allowed such things to develop—it rests upon every Christian man and women who enjoy in our time the high and sacred privilege of electing true and loyal men and women to places of power in civic administration !

The Churches, with few exceptions, are very silent upon these matters. But surely, clean civic administration, social purity, healthy and enlightened minds, daily bread and a sound roof above one's head, are vital elements of the Kingdom of God as revealed by Jesus.

Let us remember our individual responsibility in these matters—" The voice of *one* crying in the wilderness, Prepare ye the way of the Lord."

The wilderness without is due to the chaos within the human heart. Our cry to-day is the war-cry of the spirit calling upon every man to subdue the wilderness within. If we do not bring into our lonely, silent, unwitnessed battles, every virtue which the prophets and pioneers of the past relied on in their battles, we shall never bring to our social life the pure and the victorious spirit !

By our strength, courage, patience and watchfulness, we shall conquer the wilderness within, and in the power of our victory over self, we shall go forth into life strong and firm in purpose to make the crooked straight and the rough places plain in the world around us.

We are a pioneer Church, we are guided and inspired by the high example of men and women who were not afraid to step further in search of the larger truth and the fuller life !

Their spirit is calling us to-day to arise from our indifference, and with eager and truthful hearts to follow on to a greater future—to a larger inheritance, on

" To the bounds of the waste,
On to the city of God,"

The Open Way and Direct Path.

" The Open Way " is a term with which we are familiar in connection with our congregations, especially in England, and is more especially used, by those who would keep them free from any doctrinal or denominational title. " Please do not give them any 'ism,' said an eminent minister when arranging with a young preacher to take duty for him, " but give them the plain undiluted truth." This was spoken by one who would have supported the Open Way, which being the Truth would also be the Life. But, for the moment I want to dissociate this subject entirely from churches ceremonies, organizations of any sect whatsoever, and to consider it as something which concerns every human soul on the face of the earth, even though that soul inhabit the body of a savage.

The Life and the Way that leads to it is engaging the attention of thousands at the present moment, who are trying as best they can to understand. For here is something, which leaves the " isms " to do their own work, good and useful at their own levels for they involve challenge and doubt, and the office of spirituality is not to provide comfortable cushions of certainty on which to slumber and to stagnate, but to rouse his energies, to call out the exertion that is greater than destiny, and to make him run, like Bunyan's pilgrim with hands to his ears, and to escape in consciousness all that is of the City of Destruction, and that includes all forms, physical and mental,—the glories of this world, the unimaginable splendours of form at higher levels, be they starry crowns or heavenly mansions, if they exist at all, they do so because the Life has built them. All thought forms of doctrine and imagination, true and beautiful as they may be, pertain only to the temporary, the Unreal. They only mark stages on the Way, and outside the Eternal is no abiding refuge. The Eternal is the Eternal Now, space and time are only shadows of it. The Eternal holds all,—past, present and future. It is the Life. Where is the door to this Direct Path ? through the present moment,—" NOW is the accepted time." Forget what has just happened, forget the past, think not of the next moment, or the future ; but, at the meeting point of past and future pass in, think of yourself as passing " the within of the within," to use an old term. You are

where you think yourself. Think of passing through layer beyond layer of that which covers Reality, the Life. The impelling force is the desire for Truth, beyond all forms and words, but in one's own experience. It may be you have come up against a blank wall in your life, friends are slipping from you, fortune may threaten to become misfortune. Come away from it, for there is a great peace and a great joy and a great strength, and you may taste indeed of a spring of water rising up unto eternal life, and it is all true. For the monent you are willing even to lose yourself, and you find yourself in life eternal. And you cannot ever tell another what it is, for each must find it for himself. But, these things, so familiar to us as words are realities, and once known, life is never again the same, and when we turn again to all the usual forms to which we are acustomed in life, everything is different. We have touched the bed-rock, we have contracted the Reality beyond illusion, and at last know what the Freedom is, to which Truth has opened the door of our cage. The Way is simple, open, direct.

ULLIN.

What Is the Church?

Dr. Cobb of the Church of St. Ethelberga, London, many years ago—Oct. 1906, said a true word in answer to this question:

What, then, is the Church? It is the spirit of God in its constant activity among men, finding out one here, one there, who are fitted to accept Christ's message and to do His work. The number may be small, only the twos and threes, but wherever you have a company of converted men, there you have the Church. The men may be imperfect, tares may be among the wheat, but if they are following, however imperfectly, the mind and will of Him who has called them, they are a true Church.

That there are virtues which flow from the first conception of the Church I do not deny. The virtues of obedience and sacrifice, for instance. It is not a vain thing in these days when boys and girls seem to defy authority for them to be taught the duties of obedience. But even so, such a view of the Church is only a kindergarten view. It is not the highest or the noblest.

Success in Life.

In his book on this subject Emil Reich says, that "British Education gives too few 'handles' to the young man. In this we find the greatest danger for any one wanting to make a success of his life. It comes from the lack of the capacity for taking interest in a variety of things. 'Handles' come from 'interest' If the system of your country has failed to give you the requisite number of handles, try to get them by yourself. *Avoid the awful danger of falling into a rut, of playing the game of life with one single card in your hand.*"

All Souls' Dramatic Society.

All Souls' Dramatic Society deserve cordial congratulations for their excellent performance, last night in Rosemary Hall, Elmwood Avenue, Belfast, of A. A. Miln's play "Mr. Pim Passes By." It is a simple comedy in three acts, which from the producer's and actors' point of view, is not difficult to present, and should give much pleasure to the average audience.

The society is a comparatively new one and does well in not 'flying too high,' with the result that it can concentrate on putting only finished work into the material provided. The play went with a fine swing last evening and was only interrupted by unrestrained applause. The players were well cast and without exception did extremely well in their various roles.

On reflection it is impossible to say definitely who carried away premier honours, for Mr. Milne distributes his lines fairly evenly and gives each of his characters a good share of the play. Miss Gwladys Lewis, whose delightful singing in a local operatic society will be remembered with pleasure, showed that she is at home on the histrionic side of the stage and gave a splendid account of herself. Mr. E. A. Naden, a born actor, hit off the requirements of his role to a nicety, and Miss Eileen Miller, quite a young girl, had a success which promises well for her future work on the amateur stage. Mr. Robert Frater gave a fine study of the absent-minded and tantalising Mr. Pim, and Mr. Donald Lockett was the enthusiastic young lover to the life. Mrs. Naden, as a convention-bound "county" lady, showed a great capacity

for stage work. Miss Louie Erskine had one or two entrances as a parlour maid.

Rev. S. P. Whitehouse produced the play with marked efficiency and Mr. H. E. Miller was stage manager.

Democracy.

It may be that all men have equal rights, but their needs are not equal. Those of the artist differ from those of the peasant, which differ again from those of the business man. Of two musicians, one will delight in classic, and dislike modern music; and the satisfaction of his needs will require a piano, at most a quintet—while the lover of modern music will require an orchestra of a hundred instruments. Here then, as when we considered the intellectual and moral contents of the vote, equality is meaningless, for we are dealing with spiritual realities, not with symbols like votes and money, and there is inequality because there is evolution. The citizens' capacity to vote and their needs vary according to their degree of evolution. Any democratic system, therefore, which would deal with the reality of man's rights must admit of evolution, not however in the sense that the rights themselves are unequal, for differences in evolution do not alter the fundamental unity of man's spiritual nature—and a spiritual democracy, necessarily spiritually governed, should at the same time regard the differences and the fund amental unity of which the differences are manifestations.

By Professor J. E. Marcault.

A Roman Catholic Prayer.

Incline my heart, O Lord, to keep thy commandments. I am resolved to watch over myself with the greatest diligence and circumspection, and to live soberly, justly, and piously for the time to come. I will place a guard on my mouth, and a gate of prudence before my lips, that I may not offend with my tongue. I will turn away my eyes, that they may not see vanity, and I will be particularly attentive not to relapse this day into my accustomed failings, but to struggle against them, and with Thy gracious assistance, correct them. Enlighten my mind, O Lord; purify my heart, and guide my steps, that I may pass all my life in Thy divine service. Amen.

Ulster District Unitarian Women's League.

The Quarterly Meeting was held in the Comber Unitarian Church, on Saturday, January 19th, 1929, commencing with a service in the Church conducted by Mrs. J. H. Ewbank (Mountpottinger), Mrs. J. M. Andrews officiating at the organ. Tea was served in the schoolroom, after which Miss Edith Gregg gave a most interesting talk on the work of the League of Nations with special reference to the Committees who concentrate on definite work, viz., the White Slave Traffic, the Drug Traffic, the Abolition of Slavery, and Conditions of Labour among Women and Children. Miss Gregg concluded by pointing out how the League could help in this world-wide work for the good of the present and future generations of the world. A vote of thanks to both speakers was proposed from the chair by Miss Armstrong (First Church), and seconded by Mrs. Davies (Comber), and the appreciation of the visitors to the Comber hostesses was suitably expressed by Mrs. Hume, O.B.E. A short programme of music was presented by the following artistes—Mrs. Hugh Ferguson, Miss Josephine Andrews, and Miss Adams, with Mrs. J. M. Andrews, at the piano. Among the 87 members present were representatives from Banbridge, Clough, Comber, Dromore, Larne, and the three Belfast branches, First Church (Rosemary Street), Mountpottinger and Stanhope Street.

"Possibly the Goats of the Parable of Judgment are represented to-day by those who look back to a bygone age for the world of revelation, for evidence of God's activity; and the sheep by those who find in the living present the age of miracles and hear authentic tidings and wonder at God's inexhaustible creativeness."

"The human race is enlarging its capacity ....Let us increase our wave-length of understanding, of sympathy. Let us widen the range of our receiving apparatus. Let us tune up with Mecca, with Jerusalem, with Benares....Receive all men into the fold and so help make on earth one brotherhood," "Every object has its sound."

"The Sound of Your Face and Other Addresses."—J. Tysoul Davis.

The Soul Neoplatonism.

"The whole trend of Neoplatonism is towards those philosopies which teach that the ego or self is not given to start with. Our nature, our personality, is in process of being communicated to us. The individual is a microcosm striving after unity and universality. We do not know ourselves. The soul feels itself to be an axile and a wanderer from God. It is impelled by home-sickness to struggle up towards the world of Spirit, in the travail pangs through which the new birth is effected. The great saying of Christ about losing one's soul in order to find it unto life eternal would have been quite acceptable to Plotinus, who would indeed have understood it better than most christians. For the repudiation of the "me" and "mine" which follow from it has seldom been accepted without question by christian moralists. It occupies the centre of the teaching of the *Theologica Germanica* and other mystical books, but outside this school it is rare to hear Divine Justice (for example) treated from this point of view. Individualistic justice belongs to the world of claims and counter-claims which the soul must learn to leave behind. Neither God nor Nature allows such claims, and the good man does not make them for himself. It is here that the modern exaggeration of human individuality with its rights and claims is proving a disintegrating influence in social and national life."

DEAN INGE ON PLOTINUS.

The Bible Trinity and the Orthodox Trinity.

A few days ago I was handed a copy of "The Witness" dated October 19th, 1928, containing the report of a sermon delivered in May Street Church by the Rev. A. Wylie Blue.

The sermon was based on the press reports of an address I had given a few days before to the Ulster Unitarian Association, an address in which I had stated that the orthodox Trinity could not be found in the Bible.

The Rev. A. Wylie Blue devoted a whole sermon to proving that I was wrong and he showed that the Doctrine of the Trinity could be found in the Bible. Not only this, but he even went out of his way to suggest more than once, that I was not properly qualified to deal with my subject.

Obviously one of us is wrong. There can be no compromise on this matter. Either the Doctrine of the Trinity can or cannot be found in the Bible.

Now truth is many sided. The man who claims a monopoly of religious truth is indeed very foolish. The only sane attitude in matters of religious faith, is an attitude of tolerance.

However when two ministers of religion, dealing with such an extremely important matter as the Trinity, make public statements that are diametrically opposed to each other, even tolerance cannot demand that both be regarded as equally correct in their assertions. They may be equally sincere, equally anxious to set forth religious truth as they see it, but they cannot be equally correct.

The only thing to do is for each to set forth the evidence for his statement. I propose to do this this evening. I have offered to do it on a public platform with Mr. Blue present to state his case, but for reasons best known to himself, Mr. Blue has "neither the time nor the taste" to discuss the question.

Now the question at issue is not whether the orthodox Trinity is true or false but whether it can be found in the Bible. It may be true though it is not found in the Bible just as the Copernican astronomy is true though it is not found in the Bible.

Now I assert definitely, with all the emphasis of which I am capable that this doctrine cannot be found anywhere in the Bible with the exception of one text, admitted by all, Trinitarians and Unitarians, to be a forgery.

And further I assert with equal emphasis, that a man who had never heard of the orthodox Trinity—of God the Father, God the Son, and God the Holy Ghost—would never learn anything about it from the Bible.

From the Bible he would learn about the Father, the Son and the Holy Ghost, or the Holy Spirit. He would never learn about God the Father, God the Son and God the Holy Ghost—three Gods who are yet One God—a Trinity which is yet a Unity. He has to stop reading his Bible and commence reading his man-made creeds before he finds the doctrine of the Trinity.

Now an orthodox Christian has every right to claim that his Trinity, Three in One and One in Three, incomprehensible and self-contradictory as it is,—is true. Tolerance, if nothing else, demands that his

view be respected. He has no right however, to claim that his belief is to be found in the Bible. At this point the limits of tolerance are reached, and even at the risk of giving offence it must be pointed out that such a claim has no foundation whatever.

So far from teaching that God is a Trinity, the Bible teaches the exact opposite, namely, that God is an absolute Unity. Not one genuine text contains a clear statement of the orthodox Trinity. Scholarly Trinitarians all admit this. It is only those who are not fully conversant with Bible criticism and with the history of doctrine, who think that the Bible sets forth, clearly and unmistakably, the orthodox Trinity.

It is only fair to say that learned Trinitarians admit that the doctrine cannot be found in the Bible. Here are a few quotations from Trinitarian scholars.

BISHOP SMALRIDGE. — "It must be owned that the doctrine of the Trinity, as it is proposed in our Articles, our Liturgy, our Creeds, is not in so many words, taught us in the Holy Scriptures. What we profess in our prayers we nowhere read in Scripture."

NEANDER.—"This doctrine (The Trinity) does not belong to the fundamental articles of the Christian Faith, as appears from the fact that it is explicitly set forth in no particular passage of the New Testament."

DR. SOUTH.—"It must be allowed that there is no such proposition as this, that the one and the same God is three different persons, either in the Old or the New Testament."

REV. T. MOZLEY.—"I ask with all humbleness where the idea of Threeness is expressed in the New Testament. Where is the Triune God held up to be worshipped, loved and obeyed.?"

And yet when I publicly state that the doctrine of the Trinity cannot be supported by one genuine Bible text, the Rev. Wylie Blue assures his congregation that my statement is false and misleading because (and these are his exact words as reported) "The witness of genuine texts is broadcast over the pages."

The orthodox Trinity is opposed to both the letter and the spirit of the Bible, to the teaching of Jesus and to the teaching of the early Church. However, even in spite of this a man has every right to believe it if he wishes, but he has no right to call upon the Bible to substantiate his belief.

We hear much in this city about Bible Standards. Strangely enough those who

CHANNING HOUSE SCHOOL,

HIGHGATE,

LONDON, N. 6.

PUBLIC SCHOOL FOR GIRLS.

CHANNING HOUSE SCHOOL stands on Highgate Hill, overlooking Waterlow Park, only a few minutes walk from Parliament Fields and Kenwood. With its hockey and netball grounds, hard and grass tennis courts and beautiful gardens it enjoys not only many of the educational advantages of the Country, but also those which easy access to London alone affords.

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have most to say about Bible Standards, ignore the one Bible Standard which, above all others is clear and unmistakable, namely, the absolute Unity of the Godhead. If they really mean what they say they should reject the doctrine of the Trinity because it lacks the authority of scripture. The only position for a man who accepts Bible Standards is Unitarianism so far as his belief in the Godhead is concerned.

I wonder how many Trinitarians have noticed that the only prayer taught by Jesus is a Unitarian prayer. When the disciples asked Jesus how to pray, He did not say, "Pray to Me"; neither did he say "Pray to God the Father, God the Son, and God the Holy Ghost."

When ever this most beautiful of all prayers is recited it is a tribute to Unitarianism or in other words, a tribute by the Master Himself, to the belief in the absolute Unity of the Godhead.

If a man is undecided whether to believe that God is a Trinity or a Unity, whether to believe in God the Father, God the Son and God the Holy Ghost, as taught by the creed-makers, or whether to believe in the Father, Son and Holy Spirit as taught by the Bible, he can appeal both to the reason with which God has endowed him, and to the greatest of all religious teachers. From both he will get the same answer.

S. P. WHITEHOUSE.

(Summary of sermon preached by the Rev. Sydney P. Whitehouse, in All Souls' Church, Elmwood Avenue, on Sunday evening, 4th November, 1928).

The Bible.

The Bible is the greatest literature in the world, because it gives us the religious experience and thought of some of the most inspired men and women in history, above all the supremely human and therefore truly divine life and teaching of Jesus. Yet about how the books of the Bible were produced and collected into one volume from a mass of documents of many periods, the grossest ignorance prevails among Christians. They know as little about it as does a child about the Sun which gives light to all the Earth, and believe that God just dropped it into our sky complete by a supernatural act. The Bible is really like the British Museum, a collection which has been slowly gathered from various sources, exhibiting some of the noblest achievements of inspiration along with the products of more primitive ages with their crude and barbarous customs and ideas. As in the one we see the development of mankind from the lowest to the highest civilisation, so in the other we see the chequered progress of God's revelation to man in religion. That is the value of the Bible, but it is absurd to suppose that all of it is authoritative for us and a rule of faith and conduct. Only the highest is our rule and authority. To understand the Bible wisely and use it rightly we require help. And every Christian needs to have his intelligence enlightened in reading it. For this the best book I can recommend is **Professor Peake's "Commentary on the Bible,"** published by Jack, Ltd., 12/6, extraordinarily cheap, and giving the best scholarship of English Non-Conformity on the subject of the Bible and its books.

REV. R. NICOL CROSS, M.A.

Obituary.

Mr. Andrew Hanna.

Another of those who were prominent in the Mountpottinger Congregation five and twenty years ago has joined the great majority. Mr. Hanna passed away during Christmas week in Glasgow where business took him some twelve years or more ago. A native of Newtownards he came as a young man to Belfast and joined the staff of the well-known Printing House of Messrs M'Caw Stevenson & Orr, Ltd., where his abilities in due course brought about appointment to an important Managerial position. For many years he acted as a member of the Church Committee where his business training proved of valuable assistance. In company with Mr. J. H. Gilliland (of the Depository) he acted on many occasions as Hon. Auditor of the Church Accounts. To his widow and the surviving members of his family of whom Mrs. J. Johnston and her children retain an active interest in the affairs of the Congregation we tender our sincere sympathy.

Mr. George Allen, J.P.

With deep regret we announce the death of Mr. George Allen, J.P., who passed away on January 12th, at his residence, Mountpanther, Clough, at the age of 82. For a great number of years he was a prominent figure in the life of the country, having

served on the Grand Jury, Governor on the Boards of Management of Down Infirmary and the County Asylum. He was High Sheriff in 1884; he was the treasurer of Clough congregation and Chairman of Committee and one of the Trustees. During his long life he supported our cause and was a most regular attender. The congregation has suffered irreparable loss through his death.

Reports.

Belfast: York Street. — On Saturday, December 22nd, 1928, a Cake and Work Sale was held in the Lecture Hall, in augmentation of Church funds. There was a large supply of cakes, etc., on four tables, the Hall was decorated in a pleasing manner, and considering the extremely inclement weather there was an excellent attendance. The Rev. Alex. O. Ashworth, presided, and Mrs. Moore, wife of Dr. James Moore, F.R.C.S., of Merlyn, Malone Road, Belfast, and of Cushendall, Co. Antrim, opened the Sale. Rev. Alex. O. Ashworth in his remarks referred to the recent favourable reports of the King's health, and also said that they were all happy to think that the health of their beloved minister, Rev. A. L. Agnew, B.A., was improving. He referred to the Article in the "Inquirer" of December 1st—"Under which Banner," written by Mr. Agnew, which he advised each of them to read carefully, for it contained much thought which urgently needed to be spoken in our churches and publicly. Unitarians believe in the "Fatherhood of God," the Brotherhood of Man, the leadership of Jesus, and salvation by character," and it could not be too often or too strongly overrated that Unitarians were christians, that they believed in Jesus as sincerely as the so-called orthodox, only in a different and more reasonable and scriptural way, though the members of Toc H. said our ministers were in their opinion, not christians and therefore not fit to be christian padres. Unitarians believed their Unitarian views were more in accord with the teaching of Christ than the teachings of the orthodox. It was remarkable that though Toc H. excluded Unitarian ministers from its membership, yet, it very inconsistently asked Unitarian ministers to contribute to its funds, which was really ridiculous. With a few appropriate sentences, Mrs. Moore declared the Sale open, which she said was a pleasure to her. There was brisk business for 2 hours and every article was sold, and the financial result will be satisfactory. Later during the proceedings, Mrs. Moore was presented with a large photograph of the Rev. A. L. Agnew, for which she returned thanks. Votes of thanks were heartily given to her and the Chairman.

* *

Banbridge.—A delightful evening was spent on Friday, between Christmas and New Year's Day. It was the Annual Scholars' Party. There were a hundred present, including parents and friends, although it was a very cold and wet night outside. There was the usual good tea dispensed by the young people and ladies of the Congregation. In this connection we greatly missed the presence of Mrs. Sam Bell who was suffering from a bad cold. She is almost indispensable on occasions like these, and is very rarely from us. Imdiately after tea prizes earned by good conduct and attendance at Sunday School during 1928 were handed to the scholars by Mrs. Godding. Mr. Godding informed the gathering that the average attendance during the past year had improved and had it not been for a few whose attendance had been exceptionally bad, the average would have been remarkably high. Then came the surprise of the evening—an actual visit in person of Father Christmas himself with two bags (or sacks) of delightful presents and toys. He had assisting him little Miss Evelyne Godding dressed very tastefully and wonderfully as a Christmas Tree. Both were given a very hearty reception, and the gifts were much appreciated. It was noted by some that the minister was absent during the presence of Father Christmas—but this perennial old man, so welcome to children of all ages at this season, closed the happy evening with kind feeling to His Majesty the King in his perlonged and serious illness and all joined in singing the National Anthem. So ended one of the happiest Annual gatherings of this old congregation. The Rev. Mr. Townsend's visit to Banbridge was greatly appreciated, and it was quite an oversight not reporting it in this paper earlier. On the first day he met a large representative gathering of the Women's League (Banbridge branch). Here he was entertained to tea and after gave an inspiring and instructive address. One or two questions were put to him, and after his replies they

all expressed regret that the meeting had to end, the hour being so late. Next night he addressed a very good Congregation in the Church—this had been advertised. The minister conducted the devotional portion and our missioner took for his subject "Christ the Inmost Revelation of God." Several questions were handed in by the congregation to which the speaker very ably replied., Nearly all the address, and the questions with the answers were very fully reported in the local Press. A desire was expressed by all that in the near future Mr. Townsend might pay us a return visit.

Ballycarry.—A congregational service was held in Ballycarry, the first for many years. Our friends from Larne, headed by the Rev. John Begg supported us by their presence, the Rev. Begg making a very cheering speech, Miss Esler and other friends giving very charming songs. Ballyclare friends also came nobly to our assistance and a concert party in charge of Mrs Moore, the talented organist gave a very successful entertainment. The Rev. Thompson of Cairncastle, brought a very charming young lady, who danced most beautifully, her dancing being very much appreciated. The Rev. Whitford from Moneyrea honoured us with his presence and made a characteristic speech. The comic element was supplied by Mr. Fawcett of Belfast and Mr. Billie Sturdy gave us a song. After such a pleasant experience, we hope to repeat our Congregational Service every Year. The Annual New Year childrens' and adults' service were held as usual, both being very successful, the arrangements this year being in the hands of Miss Hamilton, Mrs. W. J. Millar, Misses Nelson, Connor, Campbell, Messrs. R. Millar, Robinson, Magowan, and others.

Ballyclare.—On Wednesday evg., Dec. 19th, the annual Christmas Party was held in the schoolroom. At 5-30 a good number of children sat down to well laden tables presided over by Miss J. Harson assisted by Miss O'Neill, Miss J. Laird being unavoidably absent through illness. After tea, a variety of games kept the children busy until the arrival of their elders at about 7-30 when prizes were distributed to successful Sunday School scholars. Immediately following this important event Father Christmas made his appearance and proceeded forthwith to draw from the depths of his capacious sack gifts for all the young people present. A capital musical programme was later submitted by members and friends of the choir. Among the contributors were the following:—the Misses Curlis, Gardner, Horner, Montgomery, Walshe, and Mrs Moore our esteemed organist, also Messrs. W. and J. Harson. Mrs Moore also acted as accompanist. On Thursday, Jan. 3rd the quarterly meeting of the Antrim Presbytery was held in the church. At the conclusion of the usual business there followed a religious service at 4 o'clock conducted by the Rev. R. N. Cross, M.A., whose address was very greatly appreciated. Notwithstanding the fact that the hour was unsuitable for a great proportion of our people there was a fairly good congregation. Tea was afterwards served to the visitors in the schoolroom.

Clough.—One of the most successful socials in connection with the Sunday School was held in Clough School, on Wednesday evening, January 2nd. The ladies provided a sumptuous tea which was thoroughly enjoyed by young and old, after which the Xmas Tree was uncovered just as Santa Claus loudly knocked and entered much to the surprise and joy of the juveniles, aud distributed sweets and toys among them. Having denuded the tree of its glittering glory, he disappeared, not as was expected, up the chimney. Few suspected that the jovial visitor, with white beard and scarlet cloak was Mr. Jim Hay. Silver medals were awarded to Walter Newell, Samuel J. Newell, Eileen Mallon, Georgina Kirkpatrick, Robert Kirkpatrick, for full attendance during the year. Book prizes were presented to scholars who had made good attendance, Games followed, in which all joined and enjoyed, and during rests we had community singing under the able directorship of Messrs. Anthony, Donnan and Frank Wilson. Incidental music was supplied by the world's best orchestras, thanks to Messrs. Tom Robinson and J. Frazer, who were assisted by Master Jack Hay, and violin selections were rendered by Mr. Alfred Robinson. Proceedings ended with the National Anthem. After service on Sunday, January 6th, Mrs. W. J. Gillespie (Miss I. Donnan) of Belfast, was presented by the congregation of Clough on the occasion of her marriage with a handsome barometer. On making the presentation, Rev. J. D. Davies asked Mrs. Gillespie to accept the gift, which was a small thing in itself, but which signified something deep and great—the affection

and gratitude of the congregation for her long and faithful service. Not only was Mrs. Gillespie a very capable organist, but also an active member who spared not herself in serving the church, choir and Sunday school. She was truly representative of the Donnan family who were well-known for their steadfastness, generosity and unselfish assistance to our church ever since it was established here in 1829. Though we deeply regretted parting with her, we all wished her and her husband every happiness. Mr. Gillespie replied on behalf of his wife, thanking the congregation for their good wishes and beautiful gift and expressed the hope of being able to visit Clough often in the future. A most enjoyable evening was spent in Annadorn School, on Friday, January 11th, when a Social and Dance had been arranged by Mrs. Haslett, Annadorn, and Mrs. S. Robinson, Summerhill, who are adepts at organising functions for charitable purposes, and in this case, it was the school that was to benefit. Over a hundred young people came together and were well provided for in every way. The two hostesses were assisted by a band of young ladies, and also by Messrs. Samuel Huddleston, Samuel Robinson, Hugh Kelly and N. Robinson.

Holywood.—The Annual Sunday School Soiree, was held on January 9th. The children met for tea at 7 o'clock and at 8 o'clock there was a large attendance of parents and friends. The awards won by the scholars during the year were given away by Mrs. Ronald Williams, who spoke a few words of congratulation and encouragement to the children. Six of the scholars had attended punctually every time the School was opened, and received Special Prizes promised by Lady Campbell last year. Their names were :—Jean Wilson, May Wilson, Rose Wilson, Lily Hudson, Georgina M'Gilton, and George Lennox. Mrs. Williams kindly offered special prizes for this year. The Minister (Rev. E. Lockett), who presided, spoke of the year's work and appealed to parents to help in ensuring the regular attendance of their children. A Fairy Sketch, " Jessie's Dream," was given by the children under the direction of Mrs. F. A. Robinson, and another play, " Lodgings to Let," was performed by boys who had been trained by Mr. W. J. Harvey. Songs were sung by Miss V. Musgrave, Miss Peggy Shannon and Miss M. North ; finally a large Christmas Tree (the gift of Lady Kennedy, of Cultra Manor), was stripped of its burden of good things by Father Christmas (Mr. W. Shannon) to the great delight of the youngsters. As usual thanks are due to many helpers, and especially to Mrs. F. A. Robinson and Mr. W. J. Harvey.

Mountpottinger.—On Sunday, December 23rd. at the Evening Service, a Christmas Cantata was rendered in the presence of a large Congregation. Our Organist Mr. H. Shepherd acted as conductor and had the assistance of two or three friends for the solo parts. It may interest her many friends in the Belfast district to know that Miss Margaret M'Vicker whose stay in the Old Country had been prolonged through a serious illness had sufficiently recovered to sail for Melbourne shortly before Christmas and by time these lines are in print she will have arrived at her destination. We were pleased to observe in the Congregation on the first Sunday of the New Year a former Minister in the person of Rev. J. Worthington who with the members of his family had been spending the Christmas holidays with relatives in the city.

Mountpottinger Women's League.— On Monday, January 14th, a most interesting Talk was given by Miss De Wind, on " Menin Gate Memorial," she gave a wonderfully descriptive account of the Pilgrimage to the battlefields, one could imagine they were having a Panoramic View. All present were deeply appreciative of Miss De Wind's kindness in coming to Mountpottinger.

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